

the case of drunkenness. Religion controlled and forbade drunkenness, but then again allowed it on specified occasions.

To drink *pulque* was forbidden, under penalty of death, except to prescribed persons at certain festivals, but on the festival of the fire god all intoxicated themselves by custom and tradition.¹

Kings in Central America were expressly allowed to intoxicate

themselves at festivals, and functionaries were appointed to

perform their duties while they were incapacitated. It is now-

adays considered not dishonorable to become intoxicated during

festivals, and " it may be observed that Indians now thank God

for the gift of drunkenness." ² That is a case of the persistence

of ideas born of old mores long after another religion and social

system have displaced the folkways themselves.

602. Japanese mores. In Japan the government formerly

bought girls of fourteen from their parents and caused them to be

educated in feminine accomplishments. For ten years they lived

as courtesans to the profit of the state. They were then dis-

charged with a sum of money. The number of them at one time

was twenty thousand. They furnished at the tea houses after-

noon entertainments at which families were present, but men

alone remained later.³ When a people, through acquaintance

with mores different from its own, is led to philosophize about

the latter, or is made conscious of them and uncertain about

them, then the old mores of that people lose their innocence.

The Japanese have had much experience of this within fifty

years.

603. Chinese religion and mores. For contrast it may be worth

while to notice the evidence collected by

Schallmeyer ⁴ that the specifically Chinese religions are free from all immoral notions and usages. Indeed the Chinese religions are said to be hostile to indecency. Meadows is quoted as saying that any sentence of the canonical writings of China could be read in any English family without offense, and that there is nothing in Chinese religious rites resembling the immoral rites which are met with elsewhere. Chinese lyric poetry is said to be pure.

¹ *Archiv f. Anthrop.*, XXIX, 169.
China and Japan, II, 494.

⁸ Oliphant,

² *Globus*, LXXXVII, 130.

* *Vererbung und Anshse*, 200.